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A
DIALOGUE
BETWEEN A
CURAT
AND A
COUNTRY-MAN.
CONCERNING THE
ENGLISH-SERVICE
OR,
Common-Prayer-Book of ENGLAND:

Adm.

1608/3434



AMERICAN
THE
OFFICE
OF
GENERAL

A
DIALOGUE
BETWEEN A
CURAT
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COUNTRY-MAN.

Sæpe etiam est Olitor verba opportuna locutus.

Curat, Good-morrow Gossip, I see there's a Shower likely to overtake me, and I must beg the Shelter of your House, till't be over. *Country-man*, Sir, You're heartily welcome to my House, and so much the more, that I've been longing for an Hours Converse with you. *Cur.* With me! Pray what's the Matter? If my Converse can do you any good, you may command it a couple of Hours if you please. *Countr.* We are amus'd, Sir, with a great deal of odd News: For they talk that we are to have the *English Service* as they call it, or the *Book of Common Prayer*, set up among us, and that we are to get the *Bishops* back again, and that the *Pretender*, whom your Folks call *King*, is to be brought over. *Cur.* And what of all that Friend? I wish never worse News come to the Country: I'm only afraid they prove not true: But if they should, I hope you have no Scruples, but that you might comply with them all. *Countr.* Scruples! Yes indeed I have, and these very Considerable ones about every one of them; And therefore have long'd so much to converse with you for the clearing of them, in case any

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such thing should happen. *Cur.* I'm glad to find you in such a tractable Humour, and therefore shall willingly bestow some pains on you, as to each of these Subjects.

Countr. You oblige me Sir.

Cur. You express'd your self, in the first Place, as afraid of the *English-Service*, did you ever see it perform'd? *Countr.* Never Sir.

Cur. That's your Fault, for you wou'd have found it a more Decent and Reasonable kind of Service than what is in the Kirks, as the Times now go. However you may have the occasion of it to Morrow, not far off you know where-----

Countr. If you clear my Scruples to Night, you shall be sure to see me there to Morrow, if GOD spare Life and Health. *Cur.* That will be no hard Task,

I hope; But did you ever see or Read the Book? *Countr.* Yes

Sir, I have Read it most carefully; for some while ago

* *Pedlar* a * *Pack-man* as he pass'd by left a Parcel of Books with me, and among others several Copies of the *Book of Common-*

Prayer, some Old, some New; and ever since I've been poring out my Eyes on them, when I cou'd get Leisure. *Cur.* Well, and what

think you of that Book? Your Ministers, I warrant will tell you,

'tis *Half Popery*. *Countr.* The very Truth is, Sir, when they

chance to speak of it, they don't seem to like it very well, but they

seldom speak of it at all, except when such as you invade their Pa-

rishtes, and set up the *English Service* at their Elbow; But what is

they shou'd charge it with *Popery*? Greater Men than they, and

better Friends to you have done it before them. *Cur.* Who were

these? *Countr.* King *Edward the 6th*, in his Letter to the *Devon-*

shire Rebels demanding the Service of the *Mass* to be set up again.

a tells them; As for the Service in the *English Tongue*, it hath

manifest Reasons for it, and yet perchance seemeth to you a New Ser-

vice, and yet indeed is none other than the Old, the self same Word,

in *English* which were in *Latin*, Saving a Few things taken out

that it had been a shame to have heard them in *English*. b And in

a *Holinshed's Hist.* Vol. 3d. Page 1005. b *Burnet's History of the Reformation*. Abridg. Vol. Page 336.



Queer

Queen Elizabeth's Reign, Pope Pius the Fourth sent over and offered that if She wou'd join her self to the See of Rome, he wou'd Confirm the *English Service*. A pretty fair Presumption, that it was not much unlike his own at Home. And I have heard it talk'd of King James the 6th, that he shou'd have said *that the English Service was but an ill mumb'l'd Mass*, So you see the Charge of Popery against the *Service Book* is Confirm'd by the Mouth of three Witnesses the most Famous in the World. Cur. And yet Friend, I must tell you, & that these that Compil'd the *Service Book* were Martyrs for the Protestant Religion, having been Burn'd alive in the days of Queen Mary. Countr. Sir, I know that very well. But, which is my first Objection against it.

I. I know likewise that it is worse now, that is, more favourable to Popery, than they left it. Cur. Worse! do you say, Fy Man, 'tis a great deal better: For it has been Mended & three or four times since. Countr. I know it has, Sir, but I think it has been like the Tinker's mending, who are sure, when they mend one Hole, to make another. Cur. 'Tis but your Prejudice makes you speak so, you will not find any such thing. Countr. Seeing makes Believing, Sir, in all the World, but among the Papists. Will you trust your own Eyes? Cur. I will. Countr. Behold then, here is the *Common Prayer Book* as it was left by these Martyrs, Read that Petition in the Litany. Curat Reads, *From the Tyranny of the Bishop of Rome, and all his detestable Enormities, Good Lord deliver us.* Countr. That's a very good Petition, is it not? Cur. Yes, and you may see by that how far the *Service Book* is against Popery——Countr. Hold, Sir, You have a *Service Book* in your Pocket? Cur. Yes. Countr. One of the mended ones, and such as are now us'd? Cur. Yes. Countr. Pray, take it out and look if ye find that Petition in it. Cur.——huh, I find the place where it should be, the Words before, and the Words after, but I don't find it self. Countr. No, Sir,

e Dr. Gauden's Liturgical Considerations pag. 3d. d See Burnet's Hist. Reform. Imo. Eliz. Conference at Hampton Court. 1603. Conference at the Savoy, 1661.

e See Liturg.

1603.

you need not weary your self in the search of it ; It was struck out above e a Hundred years ago, and has never yet got the way in again. Cur. I find you have been Fishing for Faults, Pray wave that and go on to another Head.

Countr. Don't you believe, Sir, that the *Bible* is the best Book in the World? Cur. I do. Countr. Do you think any part of it is useless and not worth the Reading? Cur. GOD forbid, I know 'tis all profitable for Doctrine, for Instruction, and Correction &c. Countr. Why then does the *Service Book* (which has laid down a Method for Reading thro' the Scriptures once a Year) f yet appoint a great deal of the Old Testament and some of the New to be left unread? Is it for want of time, or that there are not Days enough in the Year? Cur. No that is not the Reason, you will find it set down g in the *Service Book* in King James the 6th's time, in these Words, *Certain Books and Chapters which be left Edifying, and might be best spared, are therefore left unread.* Countr. Then it appoints some other Chapters of the *Old Testament*, which are more Edifying, to be Read over twice a Year, in Room of these that are less Edifying. Cur. No indeed. Countr. Pray, what then? Cur. It appoints the *Apocrypha* to be Read. Countr. Then it seems the *Apocrypha* is more Edifying, and may be less spared than *Canonical Scripture*. If this be not a just Exception against the *Service Book*, let the World judge. I know what Respect it puts upon the *Apocrypha*: for (besides other times) h from the 27th of *September* till the 23d of *November*, it appoints the *Apocrypha* to be still Read, and that for the First Lesson both at Morning and Evening Prayer, except on a Holy day or two. This would make Room for above a Hunder Chapters of the *Canonical Scripture*, which are now omitted, and yet I dare say they would be as Edifying as the *Apocrypha*, and something more futeable to the Service of God. Cur. Nay but Gossip, you do not consider, the *Apocrypha* is very *Ancient*. Countr. It is so, but, pray,

f See the *Kalendar* of the *Service Book*. g See the Order for Reading the Scripture, Sect. Ima. h See the *Kalendar* of the *Service Book*.

Sir,

Sir, was it written from the immediat Inspiration of GOD? *Cur.* I dare not say that. *Countr.* Then, Sir, were it as *Ancient* as the Hills, it ought never to be equalled to the Holy *Scriptures* much less preferred to them, by justling them out. *Cur.* i But, Friend the *Apocrypha* has some Excellent History relating to the Church in these Times, and contains many Excellent Moral Precepts. *Countr.* Right Sir, but in the mean time I must tell you, some of the History is Ridiculous, and some of the Precepts are Wicked. *Cur.* O, I know what you would be at now, you mean the Story of *Tobias* and his *Dog*, and the *Lying Angel*, Tob. 5. But the *Service Book* does not allow that *Chapter* to be Read. *Countr.* No Sir, I mean those places of the *Apocrypha*, which it does allow to be Read. It does not allow the fifth Chapter of *Tobit* to be Read as you say, but, pray, what better is the Sixth? *Cur.* Why, what Exceptions have you at that? *Countr.* Is it not fine Intertainment for an Auditory that is come together to worship GOD, to tell them a Story, how a Fish so great that *Tobias* was in danger to be devoured by it, was yet Roasted and eaten by the *Angel* and him, *Angels* and Young Men you know have good Stomachs, and then a Charm made of the Heart, Gall, and Liver of it for Conjuring down the Devil. I cannot think, Sir, but one might Read the Book of Sports to the People with as much Edification; And yet the *Service Book* k appoints that Chapter to be Read upon the 30th of *September* Yearly at Evening Prayer. *Cur.* That's but one place Gossip, you complain of. *Countr.* True Sir, but not the only Place. What do you think of the Story of *Bel* and the *Dragon*, which the *Service Book* l appoints to be Read upon the 23d, of *November* Yearly, can there any thing smell ranker of the Legend? Can you ingenuously say but it is fitter for the Stage, than the Reader's Desk? I have read a Romance or two in my time, but that Passage I think surpasses them. *Cur.* Wave, I pray, the *Apocryphal* History, but what can you say against the Morality of its Precepts?

i See *Grand Debate*. k See the *Kalendar* for *September*. l See the *Kalendar* for *November*.

Countr.

Countr. Do you, Sir, think it lawfull to give Alms to the Ungodly? *Cur.* Yes, by all means, for we ought to imitate our Heavenly Father, who is kind even to the bad and to the unthankfull. *Countr.* Yet the 12th Chap. of *Ecclesi.* which the *Service Book* *m* appoints to be Read *October 30th* Yearly, has this sweet Lesson vers. 5th, Give not to the Ungodly, hold back thy Bread, and give it not unto him. *Cur.* I find it is true what is said of you *Presbyterians*, that you are a Censorious kind of People, who carp at every thing. *Countr.* No, Sir, if I had a mind to carp, I could tell you that the *Apoerypha* has several Expressions, that are disobliging to People of very good Fashion. *Cur.* What; pray? *Countr.* The 30th, Cap. of *Ecclus.* which is *n* appointed to be Read *November 12th*, Yearly, tho' in the beginning it honours the Physician, and represents him as a Man of Piety, who will pray for his Patient, yet verse 15th, it represents him as one of the Plagues of GOD in that bitter Curse, *He that sinneth before his Maker, let him fall into the hand of the Physician.* *Cur.* There is no great matter, *Gossip*, in disobliging the Doctors, for they seldome come to Church to hear what is either Read, or Preached. Have you any Latine? *Countr.* Yes, a little, Sir, I Learned my second Part of Grammer. *Cur.* Then, I warrant, you have heard that *Religio Medici* is a Satyrical Jest. *Countr.* You mean that it signifies *Atheism* in Scots. *Cur.* The very same, Nay, but I think, Sir, the Gentlemen of the Faculty were not to be angered: For they can do one an ill Turn as soon as a good. And that verse might have been as well omitted as the Satyr against Women, *Ecclus.* 025th. *Cur.* No *Gossip*, there was not equall Reason: For *England* is the Paradise of Women, and no body in that Country disobliges them. *Countr.* Well then let it pass, but I would fain know how ye can justifie the omitting so great a part of the Scripture? So that tho' a Man were in the Churches of *England* a Thousand Years, yet there are several whole Books of it, and many

m See the *Kalendar* for *October.* *n* See the *Kalendar* for *November.* *o* See the note at the end of the *Kalendar* for the Moneth of *November.*

particular

particular Chapters that he shall be sure never to hear, no more than if they were not Scripture.

Cur. Gossip, if you would be satisfied in good earnest about that, I must tell you plainly, that these Books and Chapters of the Scripture, which the *Service Book* appoints not to be Read, will not be found so very necessary, but that they may be spared without any great loss. *Countr.* Really, Sir, I am sorry to hear a Man of your Coat speak so. *Cur.* Nay, be not angry Gossip, try the Places, and you will find it. *Countr.* Content, Sir, we shall take a Swatch of them.

In the first Place you know, *p* by the *Service Book*, the first Seventeen Chapters of *Leviticus* are omitted. *Cur.* And what great loss is there by that Omission? They treat only of the Ceremonies and Sacrifices under the Law. *Countr.* Why truly, Sir, I must tell you, *Imo*, That these that are so fond of Ceremonies of their own devising, at least of Humane Invention, might have been so discreet as to allow GOD's Ceremonies a hearing. *Ido*, The knowledge of the Sacrifices under the Law is necessary for understanding the great Sacrifice under the Gospel. And *zto*, I hardly believe that the Epistle to the *Hebrews* can be well understood without the Knowledge of these Chapters.

Again the *Service Book* does not allow one Word of *q* either of the two Books of *Chronicles* to be Read. *Cur.* *q* See the *Kalendar* for *May*. There is no great loss there, for a great part of the first Book of *Chronicles* consists of Genealogies, and the History of both is to be found in the Books of the *Kings*. *Countr.* Do you think, Sir, but the Genealogies of these by whom the Church was continued, and from whom Christ sprung are not worth the hearing. The *Service Book* shews such Respect to the Names and Memories of many Saints, whom not one of a Hundred knows any thing of, such as *St. Dunstan* and *St. Denys*, *St. Margarat* and *St. Magdalen*, *St. Giles* and *St. George &c.* as to put them in the *Kalendar*; but it has shown so little Respect to the

p See the *Kalendar* for *February*.

B

Genealogie

Genealogie of Christ, as that it has expressly *r* forbid it to be Read either in *Matthew* or *Luke*. Besides, there are some whole Histories, and particular Circumstances almost in every History, and these too very Edifying, for instance *Jehosaphat's* Famous Fast Recorded in the *Chronicles*, which are not to be found in the Books of the *Kings*.

Thirdly, t The whole Book of the *Canticles* is omitted. *Cur.* You know young Persons and Lascivious Wits are apt to put an ill Sence upon that Book, and therefore the *Jewish* Church did not allow it to be Read by any under Thirty Years of Age. *Countr.* But is that a good Reason, *Sir*, why it should never be Read? If it was never to be Read, no Reason can be assign'd why the Spirit of GOD should have dictated it; and I know no such great cause of any Bodies putting an ill Construction upon that Book as is the Churches not Reading it. But that I may not insist too long.

The *Service Book* appoints *u* the whole Book of the *Revelation* to be omitted except a Chapter or two. *Cur.* Do not you know that there is good Reason for that. It is so obscure that even the most Learned Men Dispute about the sense of it. *Countr.* That's very strange, that there should be Reason for not Reading of a Book, whereof GOD Himself hath said, *Rev. 1. vers. 3. Blessed is he that Readeth and they that hear the words of this Prophecie.* It is obscure, I confess, in several places, yet not so obscure but that it clearly points out the *Pope* of *Rome* to be *Antichrist* in these Chapters that are omitted, and possibly that may be the Reason of the Omission: For these that will not Pray against *Antichrist*, why should they Read against him? This I am sure of, *x* that the Church of *Rome* does not Read the same, neither *Leviticus*, *Chronicles*, nor *Canticles*; and she was but a base Pattern for the *Service Book* to follow. *Cur.* I see nothing will convince you, pray, pass to another subject.

Countr. I shall instantly have done with it when you have An-

r See the Order for Reading the scriptures in the *Service Book*, Anno 1614. *f 2 Chron. cap. 20.* *t* See the *Kalendar* for *June* and *July.* *u* See the order for Reading the scriptures, *Rubr. 2.* *x* See the *Roman Breviary.*

swered

swered me one Question. Cur. Say on.

Countr. What sort of Psalms are those that are in the *Service Book*, which it appoints to be Read through once a Moneth? Cur. What sort, do ye ask? they are the *Psalms of David*, the very same you have in your *Bible*. Countr. I do not believe that, fir, Read the last Clause of the 28th verse of the 105 Psalm, in your *Service Book*, Curat Reads, *And they were not obedient to his Word*. Countr. Now, fir, the *Psalms* in my *Bible* have the clean contrary, *And they rebelled not against his Word*. Cur. That's the Fault of the Old Translation, and I hope it will be mended in time. Countr. I doubt that, fir, for the *Bishops* expressly y refused to mend it in the Year 1660. And yet it is strange that they should choose to have the *Psalms* of their *Bibles* and the *Psalms* of the *Service Book*, contradicting one another. But least I weary you, I proceed.

III. Sir, do you think *Vain Repetitions* in Prayer a decent or reasonable *Service*? Cur. By no means, our Saviour has expressly forbidden them, *Matth. 6. verse 7*. Countr. Pray, what do you mean by vain Repetitions? Cur. Vain Repetitions are, when People extend their Prayers by z repeating over again the same thing, as if they thought they should be heard for their much speaking. Countr. Can you give me an Instance of them? Cur. Yes, such are the Popish Repetitions, *a Jesu, Jesu, Jesu, have pity upon us*. Again, *Jesu, Jesu, help us, &c.* And such, b as they are represented by some, were the Prayers of *Baal's Priests*, *1 Kings 18*. When they cryed from Morning till Noon, *O Baal hear us, hear us O Baal*. Countr. The Instances are good. Now Sir, a Question or two by the way of Application. You are to read the *Litany* to Morrow with the rest of the Common Prayer: * for the *Service*
c See the *Rubr.* Book c appoints the *Litany* to be Read every Sunday before the *Li-* day, *Wednesday* and *Friday*. Cur. 'Tis true.
tany. Countr. Are there not abundance of vain Repeti-

y See the *Grand Debate*, or the Conference at the *Savoy*, Page, 135. z *Battus apud Oridium*——— in *istis*.

Montibus, inquit erant, & erant in Montibus istis.

a See the *Roman Breviary*, and *Ritual*. b See *Hammonds Vindic.* of the *Liturgy*, Page 29.

tions there. *Cur.* What are they? *Countr.* *Have Mercy upon us Miserable Sinners*, four times over in the beginning of it, then, *Good LORD Deliever us* eight times over. Then, *We beseech thee bear us Good LORD*, two and twenty times over. And lastly, the Priest says first and the People after, *O Christ bear us, LORD have Mercy upon us, Christ have Mercy upon us, LORD have Mercy upon us.* If these be not vain Repetitions, I know not what is so. *Cur.* O Friend, they are not vain, but they shew our earnestness. *Countr.* And do you think, Sir, but the *Papists* are in earnest? Do you think but *Baals* Priests were in earnest? No Man doubts it, and whatever will prove their Repetitions to be vain in as far as they are Repetitions, will prove these in the *Service Book* to be vain in like manner. *Cur.* d Nay but Gossip, the *Service Book* takes it's Pattern in these Repetitions, from the 136th *Psalms*, where these Words, *For his Mercy endureth for ever*, are Repeated 26 times over; And that *Psalms* was a part of GOD's Publick Worship, at least on high Days and solemn Occasions, 2 *Chron.* 7. verse 3, 6. and *cap.* 20. ver. 21. *Countr.* Yea but, Sir, that *Psalms* is not a Prayer to GOD, but an Exhortation to the People, and in the whole *Psalms* there is not one sentence that is address'd to GOD. *Cur.* But is it not a song of Praise? *Countr.* Right, Sir, and the Burden of a Song adds a great Beauty to it. But I never heard that Prayers needed a Burden; But 'tis true, the *Service Book* allows you to e sing your Prayers, and why may not ye then have a Burden to the Song, Much good may it do you, we do not envy you. I only add, that it was not from the 136th *Psalms*, that the *Service Book* took it's Pattern, but from the *Popish Ritual*, here it is look on it, and you will see both the Order and the Words of the foresaid Repetitions the same as in the *Service Book*. *Cur.* I find nothing will satisfie ye, pray, go on to what else you have to say.

Countr. Before I leave your *Litany*, pray answer me one Question. Is it lawfull to pray for the Preservation of *Buccaneers* and *Pirats*,

d See *Grand Debate*, Page 82. e See the *Rubrick* before the *Litany*.

Pirat's, or even of the *French Privateers*? *Cur.* As to the *French Privateers*, I shall say nothing, they are on our *King's* side: But as for *Buccaneers* and *Pirats*, I do not think it Lawfull to pray for their Preservation. *Countr.* And yet the *Service Book* does so upon the Matter, when it prays *f* that GOD may preserve all that Travel by Water, without qualifying it by the Clause of a *Lawful Errand*. The unaccountableness of this Prayer *g* the *Bishops* of *England* have been told of over and over again, *g* See *Grand Debate* page 13. but they have expressly refused to help it. *Cur.* Pray, let it pass and go on to another Subject. and 122.

IV. *Countr.* Read these two Questions in the Catechism of the *Service Book*, *What is your Name?* Answer N. M. Question, *Who gave you this Name?* Answer, *My God-Fathers and God-Mothers in my Baptism, wherein I was made a Member of Christ, a Child of GOD, an Inheritor of the Kingdom of Heaven.* *Cur.* Well what do you Object against that? *Countr.* Do you think it true, Sir, that every one in Baptism becomes a Member of Christ, a Child of GOD? *Cur.* O Friend, these Titles are not meant by the Church in the *Internal Sense*. *Countr.* Yea, Sir, but they are: For Read the Prayer after Baptism. *Curat Reads, We yield thee Thanks, most Mercifull Father, that it hath pleased thee to Regenerat this Infant with thy Holy Spirit.* *Countr.* What think you of these Words, Sir, do not they import the *Internal Sense*? *Cur.* It is True, but the Church in these Words speaks only in the Judgement of Charity, which believeth all things. *Countr.* No, Sir, not in the Judgement of Charity only, but in a way of Certainty: For read these Words in the *Service Book*. *Curat Reads, b It is Certain by GOD's Word, that Children who are Baptized, dying before they commit actual Sin are Undoubtedly Saved.* *Countr.* Now, Sir, no Body will say, that either Infants or old Folk are saved, unless they be Regenerat by the Spirit, and in the *Internal Sense*. *Cur.* It is True. *Countr.* And seeing this is done in Baptism, as the Catechism says, consequently All that are Baptized, are Regenerat by the

f See the *Litany*. *h* See the *Penult Rubr.* in the Office of the Publick Baptism of Infants..

Spirit.

Spirit, and accordingly the *Bishop* takes it for Granted that all that come to be Confirmed are thus Spiritually Regenerate: *i* For thus his Prayer begins, *Almighty and Everlasting GOD, who hast vouchsafed to Regenerate these thy Servants by Water, and the Holy Ghost, and hast given unto them Forgiveness of their Sins &c.* And, Sir, I can produce here *k* several of the most famous *English* Writers, who acknowledge the said Doctrine. *Cur.* I never adverted before that it was the Doctrine of the *Service Book*, but now I see it is. *Countr.* Well, Sir, do you think that Doctrine true, That all that are Baptized are Spiritually Regenerate? The Spiritual Regeneration not only instates us in new Priviledges, but confers new Natures also upon us, makes us Partakers of the Divine Nature, and to become new Men in Christ Jesus; but to say, that all that are Baptized are so, contradicts the Observation of all the World: For how many are there that never give the least indication of their being so. And the Scripture assures us that *Simon Magus* was Baptized, and yet was in the Gall of Bitterness and in the Bond of Iniquity notwithstanding.

Cur. All that is very True, yet when I think on it, I remember the Scripture speaks of all Baptized Persons as Regenerate and the Children of GOD, for Example *Gal. 3. verse 27. As many of you as have been Baptized into Christ, have put on Christ.* *Countr.* Right Sir, they have put on CHRIST's Livery, but how many false Servants are there under true Livery. The Apostle tells us *verse 26.* that it is by Faith in Jesus Christ, we are all the Children of GOD, which if any man want, he has no part in Christ, and yet all Men, even tho' Baptized, have not Faith. And tho', sir, the Apostle speaks of all Baptized Persons as Regenerate it is no wonder: For, they being generally Aged Persons, who are Baptized in the first Times, and having nothing to encourage them to embrace the Christian Religion but Conviction of Conscience and a

i See the Office of Confirmation. *k* See the *Grand Debate, Sherlock on Death. Towerson on Baptism. Dr. Com. Burges. Dorington on Infants Baptism. Dr. Blackball. Dr. Stanhope, &c.*
prospect

prospect of a happy Eternity, they might be reasonably supposed (in the Judgement of Charity) to have been Truly Regenerate by the spirit before they came to Baptism, and therefore they received Baptism, as a publick Badge of their Profession, and a seal of the Promises on GOD's part, and of the Christian Engagement on their own, but if they were not thus qualified before they came to Baptism, / Baptism did not work as a Charm, to make them in a Moment what they were not before: No, the Apostle assures us of the Contrary, 1 *Peter* 3. verse 21. Baptism is not the putting away of the filth of the Flesh, but the Answer of a good Conscience towards GOD.

Cur. But, Friend, the old *Scotch Confession of Faith* asserts the same Doctrine about Baptism with the *Service Book*, in these Words, *We assuredly believe, that by Baptism we are ingrafted in Christ Jesus to be made partakers of his Justice, whereby our Sins are covered and remitted.* *Countr.* The Answer to that and all other like Expressions of other Reformed Churches is very easy. *m* For, when they describe Baptism, they take the Description of it under the most perfect Consideration, *viz.* Not from Infants but from Adult-persons coming thereto with personal Faith and Repentance of their own, just as if one were to Read a Lecture of Anatomy, he will not chuse an Embroy, but a full grown Body for his subject, as I have heard it sometimes Explained.

Cur. But, Friend, what if I should say, that all receive the Spiritual Regeneration in Baptism, but that many lose it again? *Countr.* If you should say so, you would speak without Reason and contrary to the Scripture. *First*, I say against Reason: For it is a Reflexion upon the Wisdom and Goodness of GOD to say that He gives to all Children the new Nature in Baptism, and yet takes it away from many Thousands before they are capable of improving it: For many Thousands there are, who, from the earliest sproutings of their Reason, show themselves to be Imps of the Devil, tho'

I *Burnets* Expos. Art. on Art. 27. *m* *Baxters* Method. Theol. Christ. Pars 31. Cap. 9. Page 97. *Zanch.* in Cap. 5. Ep. ad *Ephes.* they

they be both under good Example and good Discipline. *Secondly*, Contrary to the Scripture, For says the Apostle Joh. 1 Eph. 3. verse 9. *He that is born of God, committeth not Sin, (that is, does not wholly Apostatize from GOD) for his seed remaineth in him, and he cannot sin, because he is born of GOD.*

Cur. But, Friend, 'Tis possible that the Principles of the new Nature may be given in Baptism, but, like seed under the Clod, may ly Dormant for some time and not appear. *Countr.* 'Tis true, Sir, but there are many in whom they never at all appear, and in others, not till very late: And it is not to be thought that such an active Principle as the Grace of GOD, should ly Dormant for, it may be, sixty or seventy years. I'm sure it looks like better Sense, to say, That a Person is never Regenerat till he mends his ill Life, than to say, he is the Child of God when we see him doing the Works of the Devil. *Cur.* Let that Subject drop, Gossip: For I am not fully satisfied about it my self. *Countr.* Content, Sir, I must only tell you, that, if the Doctrine of the *Service Book* were true, the Church of *England*, would be the happiest Mother in the World, but that all her Sons are the Children of GOD, as she makes them confess, requires more than a Faith of Miracles to believe. But I proceed.

V. Does not the *Service Book*, appoint the *Sign of the Cross* always to be used in publick Baptism? *Cur.* n It does. *Countr.* Now, Sir, I want to be satisfied about the grounds of that Usage, did Christ institute it? *Cur.* I believe not? *Countr.* Did the Apostles practise it? *Cur.* We read nothing of that. *Countr.* Pray then, why does the *Service Book* appoint it? *Cur.* o O, it is a very Ancient primitive Usage. *Countr.* Ancient and Primitive! So is the working of *Antichrist* a very Ancient and Primitive Thing, for he began to work in the *Apostles* days, 2 *Thess.* 2 verse 7. *Cur.* Nay, but 'tis a very Decent and Edifying Usage: For you see what the *Service Book* says, *We Sign this Child with the Sign of the Cross, in token that hereafter he shall not be ashamed to confess the Faith of*

n See the Office of Publick Baptism. o See *Cade's Appendix* Cap. 6.

Christ

Christ crucified, and manfully to fight under his Banner against the World, and the Devil, and continue Christs faithful Soldier and Servant to his Lifes end. *Countr.* That, Sir, is a very plausible speech I confess. But tell me I beseech you, Do you think it Lawfull to use Oyl, Salt, and Spittle in Baptism, as the Church of Rome does. *Cur.* No, by no means. *Countr.* Pray, Sir, why? for there is as little Scripture for the Sign of the Cross as for them.

Cur. True, Gossip, but they are not so Significant as the Sign of the Cross. *Countr.* Say you so? I am but a simple Man, yet, pray, suppose me to be a Popish Priest for but a Minut or two, and, tho' Wagers be no Arguments, yet I'll venture something on it, That I make as plausible a speech on the Oyl, Salt, and Spittle, as the Service Book does on the Sign of the Cross. *Cur.* Well then, I suppose you a Popish Priest for the time, let me see you acquit your self as becomes. *Countr.* Pray, listen then.

p The anointing with Oyl in Baptism, Beloved, is a very edifying Ceremony, for thereby is signified, Imo. That the Baptized Person is cut off from the wild Olive, and ingrafted into Christ the true Olive tree. 2do, Wrestlers of old Anointed themselves that they might be the more expedite, and that their Antagonist might take the less hold of them; So those that are Baptized become Champions for Christ, and enter upon a State of Conflict, wherein they must strive and contend with the Snares and Allurements of the Devil, the World, and the Flesh. And 3tio, As Kings and Priests were Anointed of old, so Anointing is used in Baptism to signifie that Baptized Persons are made Kings and Priests unto GOD. And this Ceremony is as Ancient as it is Edifying, being mentioned by the good old Fathers q St. Ambrose, and r St. Deny's.

Then in the next place, whereas Salt is put in the Child's mouth in the Administration of Baptism, you know Salt preserves from Corruption and stinking, and makes things savory, so thereby is signified, that a Person in baptism receives Gifts and Graces to preserve his

p See the Popish Catechisms. *q* Ambrose de sacr. Lib. 1. cap. 2.
r Dion Areop. de Eccl. Hier. cap. 2.

soul from the Corruption of sin. And besides, it serves to warn Christians that their Actions but especially their Words are to be seasoned with Prudence and Discretion, and this according to the Precepts, Mark 9. verse 50. Have Salt in your selves, and Col. 4. verse 6. Let your Speech be always with Grace, seasoned with Salt.

And Thirdly, As for the Use of Spittle wherewith the Child's Ears and Nostrils are besmared in Baptism, you know Christ with Spittle John 9. healed one that was born blind, so thereby signified, that in Baptism the Eyes are opened to the Light of Truth, and his Nostrils to the good Odour of all Christian Virtues, and his Ears to the Word of Faith Dixi.

Cur. You have done tollerably well, Gossip, for the first part of your Tryals. Countr. Nay, Sir, the Speech, such as it is, is not a farthing worse then that in the Service Book anent the Sign of the Cross: And to speak plain Scots to you, all uninstituted Ceremonies are no other, than so many grave Fopperies; which things have indeed a shew of Wisdom in Will-Worship: But I Proceed to another of the same.

VI. Does not the Service Book appoint People to kneel at the Receiving of the Communion? Cur. It does. Countr. May a Minister give the Communion to any that do not kneel? Cur. *f* Not wittingly, under pain of Suspension. And now Gossip, I am glad you mentioned that Particular, for now I think I have you fair before the Wind, You Whigs are a Pack of ill bred irreverent Fellows, you come and clap your selves down rudely upon your Breach at the LORD's Table, as if you were at a Penny-Bridal, and treat God Almighty as courisly, as if He were your Fellow. Countr. Softly, good Mr. Curat, and answer me soberly a Question or two. Did Christ injoyne kneeling at the Communion? Cur. No. Countr. Did the Disciples kneel when they received the Communion from Christ's own hands? Cur. I acknowledge they did not. Countr. Did they not receive it in the ordinary Table Posture, which in these times was between Sitting and Leaning? Cur. They did.

f See Cannon 27th Anno 1603.

Countr.

Countr. Then, what an impudent parcel of People are you, that will pretend to more Reverence than either Christ enjoyed or the Disciples practised! We must be the irreverent Fellows, because we do as the Disciples did, in Christs own bodily presence; and you forsooth must be the Devout and Reverent Saints, because you use a Gesture devised of your own Maggotish Noddles.

Cur. *O but Gossip, it is a Custom venerable for its Antiquity. *Countr.* Pray, how ancient do you think it may be? *Cur.* I do not well remember

* See *Cade's*
Append. cap. 6.

just now, but I am sure, it is very Ancient. *Countr.* Say you so? Do not you know that the *t* Primitive Christians neither did kneel, nor by Acts of *u* General Councils were allowed to kneel, no not at Prayer on the Lord's Day, nor betwixt *Easter* and *Whitsunday* upon any day whatsoever? *Cur.* I believe it was so. *Countr.* Nay, Sir, if you doubt it, I could easily produce *x* Testimonies of it. But, Sir, that we may not linger on this Subject, I will make a fair Bargain with you, If you can prove Kneeling at the Communion to have been the custom of the Church for the first five Hunder Years after Christ I promise to come to the Common Prayers with you the next Occasion and engage to bring a hunder of my Neighbours along with me. * See *Ar. 20.*

Cur. *Nay but Friend, I must tell you that the Church hath Power to appoint Ceremonies and to oblige People to the Observance of them. *Countr.* A likely like Tale indeed, that Christ should deliver us from the *Mosaical Ceremonies*, which was a Yoke of God's imposing, only that we might get a Power of imposing, a Yoke of our own wreathing. Such insipid Tales make my Teeth always water, when I hear them, and I am very sure, that there is as little in the Scripture for the Churches power to appoint ceremonies, as there is for the *Pope's* Infallibility. *Cur.* Let that Subject fall, till I consult further about it and proceed.

VII. *Countr.* The Church of *England* is a very charitable Church,

t Justin Mart. Ap. 2d. Page 98. Tert de Coron. cap. Page 102.
u Con. Nic. Can. 20. x Burnet's Hist. Reform. Cave's Primit. Christ.

is she not? *Cur.* O, yes, the most charitable Church in the World. *Countr.* I believe so indeed, but I think she has more Charity than Truth. *Cur.* Why so? *Countr.* She puts every body in Heaven almost ere their Feet be cold. *Cur.* Not every body. *Countr.* Yes, Sir, every body that is Baptized, even the leudest Fellows, whose Names perhaps you may find in the Bills of Mortality for a Surfeit, if they have not had the ill luck to die Excommunicat, or to Hang themselves. *Cur.* How do you prove that? *Countr.* Let me Read to you the y Words of the *Service Book*, which the Priest is obliged to say, while the Earth is casting upon the Body. *Cur.* Say on. Country-man Reads. *For as much as it hath pleased Almighty God of his great Mercy to take unto himself the soul of our Dear Brother here Departed, we therefore commit his Body to the Ground----- in sure and certain Hopes of Resurrection to Eternal Life.* *Cur.* z Well, Gossip, ye see the Charity of the Church of England in these Words, for she believes the best of every Body. *Countr.* You may call it Charity if you will, but it is a charity which can do no good to the Dead, but may, and often does a great deal of hurt to the Living. But further, Sir, I can hardly think, that these Words are meant only in charity, but, that the Church would have us to understand them in strictness of Truth. *Cur.* Why do ye think so? *Countr.* Sure and Certain Hopes import no less; and besides, a when the Priest visited him while he was sick, he gave him peremptory Absolution in these Words, *By the Authority (of our Lord Jesus Christ) committed to me, I absolve thee from all thy Sins.* Now if he was both Regenerate and Absolved, what should hinder him to be Saved? *Cur.* Excess of charity, Gossip, is the best Extreme. *Countr.* Well, Sir, please your self with it, I go on.

VIII. Tho' the Church of England be so charitable to those to whom in many cases no Charity is due, yet I shall never be able to Digest her cruelty to poor Infants, that die Unbaptized. *Cur.*

y See the Order for the Buriall of the Dead. z See the Bishops Paper in the *Grand Debate*, Section 15. Page 33. a See the Office of Visitation of the Sick.

Cruelty

Cruelty! Wherein? *Count.* Why, in Damns them all without Exception. *Cur.* No, no such thing. *Count.* Hear these Words in the *Service Book*. *b* Here it is to be noted that the Office of the Burial of the Dead is not to be used for any that die unbaptized, or Excommunicate, or have laid Violent hands upon themselves. *Cur.* These Words, Gossip, do not Damn them. *Count.* Why Sir, in the first place, I think no Church would deny Unbaptized Infants Christian Buriall, that, so much as in charity believed that GOD would give them Heaven. *2do*, They are classed with Excommunicat Persons and Self-Murderers, and it is generally believed that such Persons are Damned. But *3tio*, Which makes all sure, if it be in Baptism that children are spiritually Regenerat, how can those that die Unbaptized be Regenerat or consequently Saved? But I go on.

IX. *c* How do you justify the use of the Ring in Marriage, (which the *Service Book* makes so Solemn a piece of Worshipp) * with all it's appurtenant Ceremonies, viz. the consecrating it, by laying it upon the Book, and then the Priests taking it, and returning it to the Man, who is directed to put it upon the fourth Finger of the Womans left Hand? *Cur.* These little ceremonies are not worth the quarrelling about, but as for the use of the Ring it self, it is true, it is an uninstituted ceremony, but why do your Folks joyn hands in Marriage? *Count.* For this one good Reason, that God has expressly approved of that ceremony in making Covenants *Ezek. 17. ver. 18.* He despised the Oath by breaking the Covenant, when lo he had given his Hand. Now the only way to quit scores with me, is to bring as clear scripture for the use of the Ring; but I did not remember that perhaps you will not allow the 17th chapter of *Ezekiel*, to be Edifying Scripture, the *Calendar* of the *Service Book* not allowing it to be Read. *Cur.* I see you are nice squeamish sort of People. *Count.* 'Tis true, Sir, we are

* See Lord Bacons considerations, touching the Church of England.

b See the first Rubrick in the Order for the Buriall of the Dead.
c See the Form of the Solemnization of Matrimony.

not so wide in the swallow as some others. But I go on.

X. Do you, Sir, unfeignedly assent and consent to all and every thing contained and prescribed in and by the *Book of Common Prayer & Cur.* The Ministers of the Church of *England* are *d* obliged publicly to declare from the Pulpit their doing so, and tho' I make no Proclamation of it, I would not make use of the *Service Book*, If I did not as unfeignedly assent and consent to it as they, tho' my Encouragement be not so great. *Countr.* 'Tis honestly done, Sir, But then I must tell you, that you unfeignedly assent and consent to a manifest *Untruth* and a manifest *Contradiction*. *Cur.* These are hard Words, Gossip, but how do ye prove them? *Countr.* Read that *Rubrick* in the *Service Book* for finding *Pach-Sunday* or *Easter*, as you call it.

Curat Reads. *Easter day on which the rest (of the moveable Feasts) depend is always the first Sunday After the first full Moon, which happens Next after the 21st of March.* Where is now the falshood of that Rule? *Countr.* I shall let you see it to a Demonstration. I ask, Sir, *e* if it be full Moon on the 21st, of *March*, must not the *Sunday* after be *Easter-day*? *Cur.* I believe it should. *Countr.* Yes, certainly it should, and yet the Rule or *Rubrick* which you Read just now, directs you to wait for a full Moon After the 21st, of *March*, and makes the *Sunday* after that to be *Easter*, which is an Errour beyond controverſie, and yet this Errour takes place at least once every 19 Years.

Cur. I am not so very ripe on that Point just now, can you give me an Example to make it clear? *Countr.* Yes, Sir. In the Year 1687, it was full Moon on *Monday* the 21st, of *March*, consequently *Easter* was on *Sunday* following, which was the 27th, of the same Moneth. But according to the above Rule or *Rubrick* it should not have been till the 24th of *April*, for that was the first *Sunday* after the first full Moon that happened next after the 21st, of *March*. Just such another Errour fell out according to the foresaid *Rubrick*

d See the Act for Uniformity, Car. 2d. *e* Vide *Luyet's Astron.* Page, 169.

in the Year 1706, and always will fall out when the *Golden Number* is 16.

Cur. I see indeed that the Rule is an *Untruth*, but where lyes there any *Contradiction* (as you alledged) betwixt it and any other thing in the *Service Book*? The *Contradiction* lyes betwixt it and the Table of the Moveable Feasts, for tho' the forsaide Rubrick be wrong, yet that Table is right. *Cur.* Let me see if it be so in the former Example. *Countr.* Yes, Sir, you see the Table in the Year 1687, makes *Easter* to fall on the 27th of *March*. But by the Rubrick (as I said) it should not have been till the 24th of *April*. *Cur.* I can say nothing to that Mistake, but I shall tell you, that the Preface to the *Service Book* appoints, that if any Doubt or Difficulty about the manner of practising any thing therein arise, the *Curat* shall consult the *Bishop* upon it, and if the *Bishop* cannot solve it, he must send for the Resolution of the *Archbishop*. *Countr.* And do you think, Sir, that either the *Bishop* or *Archbishop* can make an Errour to be a Truth, or Contradictions agree. No, Sir, that appointment in the Preface is too short by one Step, these Words, ought to have been added, and if the *Archbishop* cannot solve the Doubt, he must send for the Resolution of the *Pope*: For 'tis only his Holiness at *Rome* that has the knack of making People, believe Contradictions. *Cur.* You are for tuitting People, I see, but tell me, Gossip, how came you to be so Ripe on that Calculation? *Countr.* O, Sir, when I was at School, our Master was a conceity sort of Man, and he would needs have me to learn the Art of finding out the *Golden Number*, *Epaet*, and *Dominical Letter*, and making Calculations thereon, that I might be capable to understand the Prognostication, and thereby divert the old Man my Father in the Winter Evening at the Fire side. But I forgot to tell you the Extent of the former Errour. *Cur.* What is it, pray? *Countr.* You know all the rest of the moveable Feasts depend upon the right finding out of *Easter*. *Cur.* 'Tis true. *Countr.* Then, Sir, when *Easter* is

f Vide the *Service Books* in Q. *Elizabeth's* and K. *James* the 6th, time.

wrong,

wrong consequently *Septuagesima, Sexagesima, Quinquagesima, Quadragesima, Rogation Sunday, Ascension Day, Whitsunday, Advent Sunday*, and I cannot tell how many more are wrong in like manner. In a word, it puts the *Service Book* wrong from the one end of the Year to the other. *Cur.* I see the skie is cleared, and therefore I must leave you, and take the Advantage of the fair Blink. *Countr.* Alas, Sir, I am very sorry for that, for I was but just beginning, but I hope you will not forget to see me as you return. *Cur.* I will not. *Countr.* I take your promise then, and bid you heartily *Adieu.*



F I N I S.
